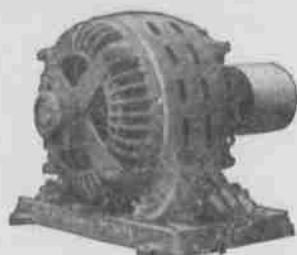


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ple. He did not recognize the existence of what moderns and so-called "artists" dubbed "temperament." All talk of that sort was bosh, and generally immoral bosh; for all moral purposes people really had but one temperament, and that was, of course, just like his own. And no one knew better than he what was good for it. He was perfectly willing to recognize the principle of individual treatment for individual cases; but it did not do, in practice, he was convinced, to vary.

This instinctive wisdom made him invaluable in all those departments of life where discipline and the dispensation of an even justice were important. To adapt men to the Moral Law was—he thought—perhaps the first duty of a preceptor, especially in days when there was perceptible a distinct but regrettable tendency to try and adapt the Moral Law to the needs—as they were glibly called—of men. There was, perhaps, in him something of the pedagogue, and when he met a person who disagreed with him, his eye would shift a bit to the right and a bit to the left, then become firmly fixed upon that person from under brows rather drawn down; and his hand, large and strong, would move fingers, as if more and more tightly grasping a cane, birch, or other wholesome instrument. He loved his fellow-creatures so that he could not bear to see them going to destruction for want of a timely flogging to salvation.

He was one of those who seldom felt the need for personal experience of a phase of life, or line of conduct, before giving judgment on it; indeed, he gravely distrusted personal experience. He had opposed, for instance, all relief for the unhappy married long before he left the single state; and when he did leave it, would not admit for a moment that his own happiness was at all responsible for the petrification of his view that no relief was necessary. Hard cases made bad law! But he did not require to base his opinion upon that. He said simply that he had been told there was to be no relief—it was enough.

The saying: "To understand all is to forgive all!" left him cold. It was, as he knew, quite impossible to identify himself with such conditions as produced poverty, disease, and crime, even if he wished to do so (which he sometimes doubted). He knew better, therefore, than to waste his time attempting the impossible; and he pinned his faith to an instinctive knowledge of how to deal with all such social ills. A contended spirit for poverty, for disease isolation, and for crime such punishment as would at once deter others, reform the criminal, and convince everyone that Law must be avenged and the Social Conscience appeared. On this point of revenge he was emphatic. No vulgar personal feeling of vindictiveness, of course, but a strong State feeling of "an eye for an eye." It was the only taint of Socialism that he permitted himself. Loose thinkers he knew dared to say that a desire for retribution or revenge was a purely human or individual feeling like hate, love, and jealousy, and that to talk of satisfying such a feeling in the collected bosom of the State was either to talk nonsense—How could a State have a bosom?—or to cause the bosoms of the human individual who administered the justice of the State to feel that each of them was itself that State's bosom, and entitled to be revengeful. "Oh! no!" he would answer to such loose-thinking persons: "Judges, of course, give expression, not to what they feel themselves, but to what they imagine the State feels." He himself, for example, was perfectly able to imagine which crimes were those that inspired in the bosom of the State a particular abhorrence, a particular desire to be avenged—now it was blackmail, now assaults upon children, or living on the earnings of immoral women; he was certain that the State regarded all these with

(Continued on Page 11)

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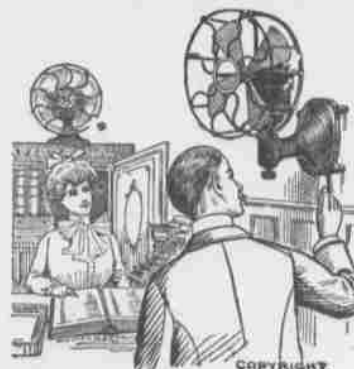
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